

with Him; and that it is the bounden duty of parents to present their children in their infancy for the reception of the sacrament of baptism.

Had Christ intended that baptism as administered by His disciples should differ in an important manner from the mode in which it was administered by the Jews at the time of its appointment as the covenant sacrament of His Church, He would have pointed out that difference; but with the exception of the introduction of the names of the Trinity He does not specify any difference from that mode; we may therefore reasonably conclude that in all other respects it agreed with it: at that time the Jews received the children of proselytes, as well as the proselytes themselves, by baptism followed by circumcision, which has been done away in Christ: therefore children, as well as adults, should now be received into the Church by baptism.

The voice of the primitive Church gives no uncertain sound on the subject of infant baptism; her writers with one consent declare that it was an apostolic practice. The only controversy that took place respecting it during the first three centuries of the Christian era was, whether baptism should be deferred, as circumcision was, until the eighth day, or children be baptized before that day; and the only writer during that period who recommended a postponement of baptism was Tertullian, who advised, in opposition to the universal practice of the Church, that baptism should be deferred until children could answer for themselves. The following are a few out of numerous passages which bear upon this subject from Christian writers of the first three centuries.

JUSTIN. "Many, both men and women, who have been Christ's disciples from childhood, remain pure at the age of sixty or seventy years; and I boast that I could produce such from every race of men." *Apologetica*, 1, chap. 15.

IRENÆUS. A. D. 168. "He came to save all through means of Himself. All I say, who through Him are born again to God, infants, and children, and boys, and youths, and old men." *Book 2*, chap. 22.

ORIGEN. A. D. 230. "Because through the sacrament of baptism the filth of our birth is removed, therefore even infants are baptized." *Hom. 14* on St. Luke. "For this reason the Church has received from the apostles the custom of administering baptism to infants." *On Ep. to Rom.*, chap. 9.

CYPRIAN. A. D. 250. "In respect of the case of infants, which you say ought not to be baptized within the second or third day after their birth, and that the law of ancient circumcision should be regarded, so that you think that one who is just born should not be baptized and sanctified within the eighth day, we all thought very differently in our councils; for in this course which you thought was to be taken no one agreed; but we all rather judge that the mercy and grace of God is not to be refused to any one born of man. . . Which, since it is to be observed and maintained of all, we think is

even more to be observed in respect of infants and newly born persons, who on this very account deserve more for our own help and from the divine mercy, that immediately on the very beginning of their birth, lamenting and weeping they do nothing else but entreat." *Ep. 58* to Fidus.

The views of the Reformers and of the founders of most Protestant denominations agree with the opinions of the primitive Church in this matter. I shall in proof of this assertion quote from the writings of the founders of the Lutheran, the Calvinistic, and the Methodist bodies.

LUTHER. "Concerning baptism, our churches teach that it is a necessary ordinance, that it is a means of grace, and ought to be administered to children, who are thereby dedicated to God, and received into His favor. They condemn the Anabaptists, who reject the baptism of children, and who affirm that infants may be saved without baptism." *Augsburg Confession*, Art. 9.

CALVIN. "If God made infants partakers of circumcision because the promise was made to Abraham and to his seed, why shall we not say the same of baptism, even if it is instituted for us instead of circumcision? *Instit. Book 4*, chap. 16.

WESLEY. On the whole, therefore, it is not only lawful and innocent, but meet, right, and our bounden duty, in conformity to the uninterrupted practice of the whole Church of Christ from the earliest ages, to consecrate our children to God by baptism, as the Jewish Church was commanded to do by circumcision." *Vol. 10*, p. 201.

Circumstanced as the Jew was with regard to the introduction of his infant children into covenant with God by circumcision under the Old Dispensation, it cannot be supposed he would expect that in the New a direct injunction would be required to authorize their introduction into that covenant by baptism, but would take it for granted that such should still be the case; we have no reason therefore to expect that any other but incidental references should be made to the matter in the New Testament; but we have such incidental references in the number of cases of baptisms of whole families or households that are mentioned in that book; it is most unreasonable to suppose that there were no children in those households or families, for experience shews us that there are very few families in which there are not children.

Again, as the graces of true religion, and the title to the scriptural designation of saint or holy person is, as universally acknowledged, conferred on the adult by baptism, when that designation is applied to children, we have the fullest reason to consider that they received a title to it through having been baptized; but this designation is applied to the children of Christians by the Apostle, (1 Cor. vii. 14), we therefore infer that they had obtained the right to it through baptism.

We may observe also that our Saviour, when speaking to Nicodemus on the necessity of baptism, does not limit that necessity to adults, but uses a general term, which includes within it every human being,—man,

woman, and child; e.g. "Except a man be born of water, and of the Spirit, he cannot enter into the Kingdom of God." St. John iii. 5. The word used by our Saviour, which is translated *a man* is *tis*, *any one*; therefore it is necessary that baptism, where it may be had, should be administered to every one, infant as well as adult.

(To be Continued.)

Diocesan Intelligence.

NOVA SCOTIA.

(FROM OUR OWN CORRESPONDENT.)

WILNOT.—The death is announced of the late Rector, the Rev. James Robertson, LL.D., a man of learning and travel and a most genial companion. Dr. Robertson was a Scotchman, and a graduate of the University of Aberdeen. He was ordained in his native land more than half a century since, and in 1829 he became a missionary S. P. G.

CUMBERLAND MINES.—The respected missionary, Rev. E. H. Ball, is expected back from England next month.

HALIFAX.—Under the patronage of the Bishop, the congregation of St. Mark's have got up an entertainment, with the proceeds of which they hope to pay the debt incurred by providing suitable gas-fittings for their church. The programme is promising, and, we have no doubt, if the weather only be propitious, the result will be obtained; for all must be desirous of hearing such readers as Rev. R. Morrison, garrison chaplain, and Mr. W. H. Hill (brother of our Premier), and such music and singing as will be furnished by the Hadyn Quintette Club, Mrs. Tremaine, etc.

GRANVILLE.—On the 22nd ult., the Rector, Rev. F. P. Groatorex, received a present of fifty-four dollars from the congregation of the Ferry church.

STEWIACKE.—The late excellent missionary of this place, Rev. R. Haire, is now about to leave St. Paul's, Dalehall, Staffordshire, G. B., and has received a testimonial of twenty guineas from that congregation, and a three-volume copy of "Smith's Biblical Dictionary" from the Sunday school in appreciation of his services.

ST. MARGARET'S BAY.—The Rev. Philip H. Brown has been appointed, by the Lord Bishop, Rector of this important parish. Mr. Brown's late charge has been the Mission of Falkland. During his stay of eighteen months in that Mission the Church at Falkland has been renovated and a new Church built at Herring Cove. A class of 20 was also recently confirmed by the Bishop, and there are other evidences of spiritual progress among the people. We hope that his labors may be blessed in the large and popular parish to which he has been appointed.

SACKVILLE.—A musical and literary "Olio" was given lately in aid of the St. John's Parsonage Fund—by some of the Rector's (Rev. W. Ellis) friends—the whole affair was a great success.

PARSBORO'.—The Supreme Court of the Dominion, sitting at Ottawa, has decided the case of the Corporation of St. George's Parish, Parsboro', vs. A. Y. King. This case concerns the claim of the widow of the late Rector—to have a lien on the Rectory House of which she held possession, and money due to the late Rector for services rendered—the point claiming money misapplied, &c. The case was first submitted to Arbitration. The court being composed of Angus McGilvray (Romanish) of Parsboro'. John M. Hay, Manager, Bank of Nova Scotia, Amherst and Thomas Jennings, of Pugwash—by them the case was decided against Mr. King, who appealed to the Supreme Court, of Nova Scotia, in which the Arbitrators Award was set aside, chiefly we believe, on technical grounds. The Dominion Court now affirms the Arbitrators Award and sets aside the judgment of the intermediate court.